Theology Bund 2.

Mr. *PILLONNIERE's* PREFACE, NOTES, AND ADDITIONS

To his *French* Tranſlation of

Sir *RICHARD STEELE's* Epiſtle Dedicatory TO POPE *CLEMENT* XI.

Together with his

PREFACE

To his *French* Tranſlation of the

Biſhop of *BANGOR's* PRESERVATIVE, &c.

Done into *Engliſh*, with ſome ſhort Remarks.

He may boaſt as much as he pleaſes of his Satyrs againſt the Jeſuites; *but I defy him to ſhew any Thing, even of his own Compoſition, that contains more Rancour and Virulence, or expreſs'd in more ſcurrilous Terms, than this Satyr upon the Reformation.* Snape's Vind. *p.* 17.

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(*Price Six-Pence.*)

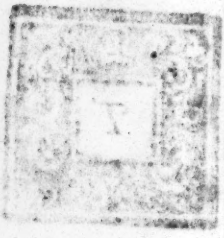
"Account," p. 14

PREFACE.

THE *Reverend* Dr. Snape *having already made uſe of ſome Paſſages taken from* Mr. De la Pillonniere's French *Performances; it is thought proper to preſent the World with a faithful Tranſlation of them all together, as well to juſtify the Doctor, that he has not ſingled out all the worſt Paſſages in his Writings, as to give a plain Demonſtration to all reaſonable and unprejudiced Perſons,* How *worthy he is of the Protection of the* Britiſh *Nation in general, and of a* Biſhop *of the Church of* England *in particular.*

NB. What Remarks the *Tranſlator* has thought fit to make, are placed at the Bottom of the *Page*, under the *Line*.

PREFACE.



AN

Epiſtle Dedicatory

TO

POPE *CLEMENT* XI.

Wherein is given him

A large and curious Information of the State of Religion among Proteſtants, and of many important Particulars relating to *Great Britain*.

SERVING AS A

PREFACE

TO THE

Tranſlation of an *Italian* MANUSCRIPT, found among the Papers of the Abbot of St. *Gall*; entitled, *The State of the Romiſh Religion throughout the World*; written for the Uſe of Pope *Innocent* XI. By Monſ. *Urbano Cerri*, Secretary to the Congregation *de Propagandâ Fide*.

By Sir RICHARD STEELE.

Tranſlated into *French* the third time, with his Approbation; and with Notes.

Peſſima res eſt Errorum Apotheoſis; & pro peſte Intellectûs habenda eſt, ſi Vanis *accedat, veneratio.* Bacon.

The Apotheoſis of Errors is a ſort of Idolatry infinitely pernicious; and the Veneration which Men have for *Vain Opinions*, ought to be look'd upon as the grand Evil of the Underſtanding.

Mr. *PILLONNIERE's*

FIRST

PREFACE.

I Had no ſooner read this Epiſtle to the Pope, but ſeized with Admiration at a Piece ſo ſingular and ſo exquiſite, I preſumed to form a Deſign of tranſlating it. In the mean while, I was mightily ſurprized to find myſelf in a few Days prevented by another Hand. I had no great Opinion of ſo haſty a Performance, and I immediately judged by the Countenance of the Publick, (the Heroes of Mr. *Steele* excepted) that they expected a more elaborate Copy, and one more worthy an Original, which will long be the Wonder of the *Knowing*, and the Delight of all thoſe who are not immerſed in the *Mire* of *Popular Prejudices*.

As ſoon as this *Little Maſter-piece* appeared, the Eyes of (*a*) *Huguenot Popery* began to ſparkle;

(a) *This whole Epiſtle is little elſe but an Explication of a Paradox contained in theſe two Words. You will ſee therein, that all* Sects *of* Proteſtants *impudently eat the Oyſter of* Infallibility,

all

all the Heads of the * *Hydra* being attack'd, laying aſide the *Occupation* they have among themſelves, darted out their Tongues for Envy againſt the Common Enemy, and refuted the *good Senſe* and *Atticiſm* of this Epiſtle by their Hiſſes. However, the *Dart* of the *Satyr* is lodged in the *Monſter*'s Side.

Hæret lateri lethalis arundo.

I ſhou'd wrong this Piece, and do Injuſtice to the Perſons for whom it is written, ſhou'd I here undertake to anſwer the different Com-

while they beſtow a thouſand Curſes on the Shells: That among them all, the greateſt Number pay the ſame blind Submiſſion to the moſt Fiery, *to the moſt* Addicted *to* Party, *and to the moſt* Chimerical *of their* Doctors: *That* Theſe *claim the ſame* Aſcendant, *have the ſame Spirit of* Domination, Tricking, Animoſity, Perſecution, *&c. which they juſtly (tho' impudently) condemn, and which is all that is moſt odious, and that, which, in my opinion, is the* ONLY inſupportable thing *in* Popery.

† Un *Papiſme furtif* gliſſe ſous de beaux noms,
Y fait rouler la *Foudre*, & tonner des *Canons*;
Dont la bouche pointée a fait, aux moins Dociles,
D'un *Tas* de *Furieux* ſaluer les *Conciles*.

REMARKS.

* This is the Name he modeſtly gives to all the *Sects* and *Diſtinctions* of *Proteſtants*: And becauſe he is reſolved not to mend his Manners, they are afterwards ſtyled the *Little Whore*. See his own Note upon *Huguenot Popery*, which indeed is ſo plain and comprehenſive, as to diſcover the whole Secret of the Matter.

† Theſe four Verſes in *French*, I ſuppoſe of his own, are to this Senſe: A *Secret Popery* inſinuates itſelf under fine Names, and ſo makes its Thunder to roll, and its Canons to roar; whoſe Mouth being levelled, has cauſed a *Gang* of *Furieux* to paſs for Councils among the leſs *Knowing*.

plaints

plaints of those from whom it has drawn great Outcries, because it affects them with lively Pains. I will content myself in saying, that the Canine Tooth of the * *Gomars* and the * *Jurieu's*, either Present or Future, will never find any Thing in it, but Flints to gnaw on.

------ *Fragili conans illidere dentem*
Offendet solido.

However, the Author does but lose his Labour, in telling both the *Little* and *Great Whore* their respective Truths. They probably will wipe their Mouths, and go on in the same Road. The Pope won't part with one Wax Taper, one Officer, or one Inquisitor, or one single Article of Faith, out of the Hundred and One of his last Bull, (which yet wou'd make a round Number) for all the fine *Lessons* of *Christianity*, which this Epistle reads to his Holiness. † Our *Anti-Popes*, and our *Anti-Christs* on this side the Sea, equally out-braving the *Truth*, and as content to possess the *Belief*, as dextrous at bewitching, and sure of lulling asleep the *Credulity* of the Many, will

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REMARKS.

** These two were Famous *Calvinists*. The latter is known among us by a Book of Devotions, which the Bishop of *Ely*, one of his undeserved *Favourites*, whom he has impudently press'd into his *Service* among his *Catalogue* of *True Protestants*, thought worth his Translating; and the Publick has given it so kind a Reception, as to take off several Editions.

† Let any one judge by this one Sentence, (what he must be fully convinced of by many other Places) whether *Protestants* are not set upon a Level with the *Papists*, and the *One* equally abused and vilified with the *Other*, by this *doughty Convert* from *Popery*.

revenge themſelves upon Him, *i.e.* the Author, for the *Contempt* and *Sarcaſms* caſt upon them by the Few. But at leaſt this Epiſtle will make good Blood, at their Coſt, between the * *Elect* of the two *Communions*. And if *France* is ſerious in the Thoughts of Reformation, (from which our Fanaticiſm, and our *irreconcileable Differences*, with our *mutual Non-Forbearance*, are as likely to diſſuade it, as the *Bull Unigenitus* to invite to it) this *Epiſtle*, tho' in a *jocoſe* Way, will furniſh it with *Ideas* concerning it, leſs *Superficial*, and leſs *Illuſory*, than thoſe, which † *Calviniſm* (which is there unjuſtly confounded with *Proteſtantiſm*) has left them about it.

The Publick ſhou'd have had this Tranſlation in its proper Time, if it had not made a long Voyage to, and a long Stay in *Holland*, where the Impreſſion was hinder'd by an Accident I cou'd not foreſee. As this Work is wanting in reſpect to the Great *Calvin*, or the Incendiary of

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REMARKS.

* That is, Mr. *Pillonniere*, his *Patron*, with ſome few others, whom the World is yet ignorant of, till they pleaſe to diſcover themſelves in the ſame *laudable Manner* with the *Author*. But if the Reader longs to ſee a ſhort Liſt of the *Elect* of *both Communions*, let him turn to the latter End of the *Additions*; where, I confeſs, are ſome Names unworthy the *Company* they are in, tho' the greater Number indeed ſeem to be well choſen, and may paſs for almoſt as *good Chriſtians* as the *Collector* himſelf.

† Here the *Calviniſts* are ſtruck out of the Liſt of *Proteſtants*, tho' they have hitherto been look'd upon as a conſiderable *Body* of them. Surely there will be found ſome one or other of that *Denomination*, who will, in Juſtice to themſelves, repreſs the *Inſolence* of this *Slanderer*, and throw off that Load of Infamy he every where caſts upon them.

Michae

Michael Servetus, and to the * *OEcumenical Council* or *Brigandage* of *Dort* (to ſay nothing of its other Faults) I am far from expecting a Vogue among the *French* in this Country. Who confining, for the moſt part, their View, as well as their Affection, to their Confeſſion of Faith; and † drunk with the *Fantaſtick* and || *Anti-chriſtian Divinity* of the *Sect* (which they * *Blaſphemouſly* call the *Doctrine* of *Scripture*) they don't make it appear, that they have profited much theſe thirty Years, by the inſtructive Leſſons of their Sufferings, or the bright Lights of the Neighbourhood.

But now that the *Grand Tyrant* is no more, and that *Liberty*, to our ſhame, tired with our Miſuſage and Affronts, ſeems to meditate an entire Deſign upon *France* (perhaps to our Excluſion); I have had the Raſhneſs to hope, that this little Piece would not diſpleaſe, at leaſt Perſons of an elevated Genius; as well for the pleaſing *Salt*, and *important* † *Anecdotes*, with which it abounds, as for a noble *Diſclaim* of the impe-

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REMARKS.

* He ſeems by the affected Uſe of this *Word* to have the ſame Reverence and Regard for the four *General Councils* of the *Primitive Church*, and all other *Councils* of *Antiquity*, which he teſtifies in this Place for the *Banditti* of *Dort*.

† || * Surely no Threats or Allurements can have force enough to hinder any Man, who is ſtruck at in this Sentence, from vindicating himſelf and his Brethren, to the utmoſt of his Power, and in the moſt publick Manner: Elſe what muſt the World think of a Body of Men, who have ſuch a Character given them by a Countryman of their own, and a Convert too?

† Anecdotes, that is *Secret Hiſtories*, *Private Memoirs*. A true Character of Sir *Richard Steele*'s Performance, if you underſtand thoſe Words in the moſt *uſual and ſcandalous Senſe*.

rious and || *Atrabilarious Fanaticiſm* of our *Preachers* (whom all ſenſible Perſons among us widely diſtinguiſh from our *Miniſters*) and for an * Impartiality, with which the *Roman Catholicks*, who accuſe us of nothing more, than of the contrary Vice, will be ſurprized and edified.

† As this is a Piece of Wit, which 'tis a Queſtion, whether it can be rendred with all its Force into another Language, one ought not to expect a Tranſlation ſuperſtitiouſly litteral. So good Senſe, as runs thro' this whole Work, engages too much to ſuffer one to deviate from it. But I can't be thought to ſpoil it, if I ſometimes uſe different Colours to expreſs it; and have alſo the becoming Boldneſs of adding a Stroke of the Pencil, if not to embelliſh it, at

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REMARKS.

|| Atrabilarious, *Full of Spleen* or *Melancholy, Dumpiſh.* The Expreſſions in this Sentence are very peculiar, and, I dare ſay, great *Favourites* of the *Author.* And tho' the particular *Meaning* of this *Paſſage* may be ſomething obſcure, yet nobody can doubt, but 'tis a *bad one.* If the Author ſhall think fit in his next Work to explain that *wide Difference he and all ſenſible Perſons make between our Preachers and our Miniſters*, he may meet with ſome, who will return him due Thanks for ſo important a Diſcovery.

* To be ſure expoſe the *Defects* and *Weakneſſes* of *Proteſtants* upon all Occaſions. But what? Do the *Roman Catholicks* accuſe us of nothing more than *Partiality?* Then I am ſure they have a much better Opinion of us, than this *New Convert*, who ſeems to have rack'd his Invention for *hard Names*, and *Bombaſt Expreſſions*, to compliment that *Body*, of which he would fain be thought a ſincere *Member.*

† He ought to have apologized for uſing more *ſcurrilous* and *abuſive* Language than the Original, (which he calls *different Colours of Expreſſion*) and for naming thoſe *Perſons* in ſeveral Places of his *Tranſlation*, which his *Author* had Modeſty enough only to hint at: And this I ſuppoſe he eſteems only a *becoming Boldneſs.*

leaſt

leaſt to regain that, which ſo finiſh'd an Original is in danger of loſing, when 'tis copied.

† *Quod ſi me Populus Romanus forte roget, cur*
Non, ut Porticibus, ſic judiciis fruar iſdem;
Nec ſequar, aut fugiam, quæ diligit ipſe vel odit?
Ægroto quondam quod Vulpes cauta Leoni
Reſpondit, referam: quia me veſtigia terrent
Omnia te adverſum ſpectantia, nulla retrorſum.
Bellua multorum eſt capitum, &c.

REMARK.

† That is (if there be any Deſign in it, beſides the ſhewing his Pedantry) if the *People* of *Great Britain* ſhould ask Mr. *Pillonniere*, why *He*, living among *Proteſtants*, does not think nor behave himſelf like a *Proteſtant*? He wou'd anſwer, becauſe their *Principles* lead to *Deſtruction*, and whoever puts himſelf into the Road of *Proteſtantiſm*, goes directly to the *Devil*, from whence there is no Return. The very ſame Sentence *Roman Catholicks* have long ſince paſſed upon all *Hereticks*, or *Diſſenters* from their *Communion*.

NOTES

NOTES
AT THE
Bottom of the *Pages* of Mr. *Pillonniere*'s Tranſlation.

Pag. 13. *MR.* Steele *has forgot the* Cocceianiſm *of* Holland, *(a worthy Production of* Calviniſm*) which well deſerved to have its Corner in this Letter of Advice to the Pope.*

Pag. 14. *Every one is the Church to itſelf, and Heretical to all others,* † Chillingworth, *p.* 84.

REMARK.

† *Chillingworth* was one of the beſt Champions of the Proteſtant Cauſe againſt the *Papiſts*; and if Mr. *Pillonniere* has read his Book with that Deſire of Truth, and unprejudiced Inquiſitiveneſs he is ſo fond of perſuading the World that he is entire Maſter of, I ſhou'd expect nobody to doubt any longer of his Converſion. But 'tis unlucky for him, that he ſhou'd induſtriouſly pick and cull Paſſages out of this Author, only with a Deſign of caſting Reflexions upon that very Body of Men *Chillingworth* himſelf was purpoſely defending againſt the ſhrewdeſt Attacks of *Popery*. I ſhou'd not wonder at a profeſſed *Jeſuite*'s laying hold of any ſuſpicious, or leſs guarded Expreſſions, which either Negligence, or the Heat of Oppoſition has dropt from the Pen of this or any other Proteſtant Writer; but for one who wou'd fain be thought a *Convert*, and claims *Protection*, as ſuch, to be ſo fond of this *Practice*, as to appear to have made no other Uſe of thoſe *Authors*, is really ſurprizing, and may juſtly entitle Mr. *Pillonniere* to the Reverſe of that Character my *Lord* of *Bangor* has given him, *That he is a Proteſtant, in all reſpects as unlike all other Proteſtants, as any* Jeſuite *in the World can be.* This Remark may ſerve as a Key to his Quotations out of this Author, *Tillotſon*, and the very Learned Mr. *Hales*, whom Mr. *Pillonniere*, either by Miſtake, or out of particular Reſpect, every where dubbs a *Doctor*.

Pag. 15.

Pag. 15. *Hereſy and Schiſm, in the Popular Senſe of the Words, are two* Spectatres, *or two* Epouvantails Theologiques, (*Theological Scare-crows*) *which Party Men make uſe of to frighten thoſe, who examine Religion with a Neutrality, that diſpoſes them to abandon and impugn the reigning Opinions, if they think them Errors, or if they find not in them the Flavour of Truth. For juſt as that Dawber, whoſe Story* Plutarch *tells us, who having awkwardly painted a Cock, drove away all the Cocks and Poultry round about, that the World might not diſcover his Want of Skill by comparing his Work with Nature; ſo Men alſo, reſolved for certain Ends to give Vogue to none but their own Viſions, ſtrive to keep them from being examined, and compared with reaſonable Opinions, that may detect their Monſtroſity. But if the Abuſe, which is univerſally made of the Terms* Hereſy *and* Schiſm, *be ridiculous; Hereſy and Schiſm, take them as they are in themſelves, are not of ſmall Conſideration. The one violates Truth, the other hurts and breaks Charity, and conſequently both are infinitely to be feared, not when one is only accuſed of them, but when one is really guilty of them. It is therefore of the higheſt Importance thoroughly to make known their Nature, in order to inſpire juſt Fears into thoſe that are* Criminal, *and Reſolution into thoſe who are ſlanderouſly charged with them by the Iniquity of Times and Men, &c. See Dr.* J. Hales's Treatiſe of Schiſm. *He was a Man, who thought much above the Vulgar, as appears by this ſmall Sample.*

Pag. 17. *I have no need here to explain myſelf upon the Queſtion, Whether Chriſtian Princes have a Right to uſe the Power of the Sword againſt their Subjects who are Enemies of the Church and Sound Doctrine; ſince in this Point Proteſtants agree with us.* Luther *and* Calvin *wrote Books on purpoſe to eſtabliſh the Duty and Right of the Magiſtrate in this Matter.* Calvin *practiſed this Right againſt* Servetus *and* Valentinus *Gentilis.* Melanchon *approved his Conduct in a Letter he wrote to him on that Subject. The Diſcipline of our Reformed, allows alſo recourſe to the ſecular Arm in ſome Caſes; and we find among the Articles of the Diſcipline of the Church of* Geneva, *that the Miniſter ought to inform the Magiſtrate of the Incorrigible, who deſpiſe Spiritual Pains, and in particular ſuch as teach new Doctrines, without Diſtinction; and even at this Day, thoſe* Calviniſt *Authors, who are moſt ſevere in their Reproaches upon this Head of the* Romiſh Church, *for the Cruelty of their Doctrine, agree in the main; ſince they allow the Uſe of the Power of the Sword in Matters of* Religion and Conſcience: *A thing, which cannot be queſtion'd, without weakning and enfeebling the publick Power. . . . . And among Chriſtians I know none*

but

but the Socinians *and* Anabaptiſts, *who oppoſe this Doctrine. In ſhort, the Right is certain, but Moderation in the Uſe of it, is not the leſs neceſſary.* Hiſt. des Variations par M. de Meaux. *NB.* This Paſſage is made mighty Uſe of in the Tranſlator's Addition.

Pag. 21. *There are Caſes, where the Conſent of a great Number is a League or Cruſade againſt Truth, and where to oppoſe the Torrent is not Schiſm or Faction, but* * *Chriſtian Heroiſm.* Hales *of Schiſm. This is the great Common-Place of Proteſtants againſt the* Romiſh *Church, which is true, when they have to do with her; and falſe, when they have to do with every body elſe.*

Pag. 24. † *Dr.* Hales *attributes Schiſms to the Ignorance and Malice of Prieſts, and to the blind Obedience of a Layman, whom he compares to Pack-Horſes or Mules,* p. 203.

REMARKS.

* I ſuppoſe Mr. *Pillonniere* ſets up for ſuch a *Chriſtian Hero*, but before the World will allow him the *Title*, he muſt prove whether the *Government* he oppoſes, be againſt the *Truth*, or in Defence of it. His Remark upon what he calls the *great Common-Place* of *Proteſtants* againſt the *Papiſts*, is obſcure, unleſs he intends a *Banter* upon it, as ſhallow and groundleſs, againſt whomſoever it be made uſe of.

† I will ſet down the whole Paſſage as it lies in Mr. *Hales's Treatiſe of Schiſm.* When he is ſpeaking of that ſort of Schiſm grounded upon a Difference about Matter of Fact, he inſtances in that cauſed in the Primitive Church concerning keeping of *Eaſter*: And then adds, *That nothing can excuſe either Party in that Caſe from Schiſm, excepting only this, that we charitably ſuppoſe, that all Parties out of Conſcience did what they did. A Thing which befell them thro' the Ignorance of their Guides (for I will not ſay their Malice) and that thro' the juſt Judgment of God; becauſe thro' Sloth, and blind Obedience, Men examined not the Things which they were taught, but, like Beaſts of Burden, patiently crouch'd down, and indifferently underwent whatſoever their Superiors laid upon them.* Now obſerve Mr. *Pillonniere's Partiality* and *great Good Will* to *Prieſts* without Diſtinction. Tho' he himſelf pretends to be one, and wears the *Habit* in Defiance of *Epiſcopal Authority*: He thinks perhaps his wearing it, the ſevereſt Reflexion upon the Order. Mr. *Hales* is tracing the Uſe, and aſſigning the Cauſes of a *particular Schiſm only.* Mr. *Pillonniere* ſpeaks of *all Schiſms in general*, and derives them from the ſame Source. Mr. *Hales* ſhews an Unwillingneſs to attribute even *one Schiſm* to the *Malice* of the *Guides*; but Mr. *Pillonniere* roundly

* Pag. 29. *'Tis very eaſy, but very dangerous, to anſwer your ſecond Queſtion.* ——*There is a Generation in the World, called the Clergy, who poſſeſs themſelves of the Keys, and who would be very angry, if one ſhould endeavour to force them from them,* p. 170. *He compares Prieſts, who have a Bunch of theſe Keys at their Girdle, to knaviſh Smiths, who make uſeleſs Wards to their Keys, to embelliſh their Work.*

* Ibid. Pliny *ſays, that a Man bit by a Scorpion has nothing to do, but to run and whiſper ſomething into the Ear of an Aſs, and he will be immediately cured. See the Application of this Paſſage to auricular Confeſſion, in a Treatiſe about the Power of the Keys of Dr.* Hales.

† Pag. 33. Danda eſt Hellebori multo pars maxima *Nobis,* Neſcio an Anticyram ratio non deſtinet omnem. *Hor. l. 2. Sat. 3.*

‖ Pag. 34. *The Murder of King* Charles, *beheaded by his Subjects, for Reaſons ſomething too ſlight.*

* Pag. 38. *An* Engliſh *Author ingeniouſly calls the White, the Godly part of the Eye.*

REMARKS.

charges all *Schiſms* jointly upon the *Ignorance* and *Malice* of Prieſts, and impudently quotes Mr. *Hales* as his *Voucher*; let any one judge with what Juſtice. But this is the *mighty Uſe* he makes of our *Engliſh Authors*, and theſe the *glorious Effects* of that *Studiouſneſs* he wou'd paſs upon us, as his chief Employment at *Croydon*.

* Theſe two Paſſages are judiciouſly extracted with the ſame View as the former, *viz.* to ſhew his *profound Veneration* for the *Clergy*.

† That is, we are all Mad-men, and nothing but a luſty Doſe of *Jeſuite's Powder* can reſtore us to our Senſes.

‖ The Reverend Dr. *Snape* has taken due Notice of this Paſſage; whoſe Words I ſhall only tranſcribe out of his incomparable Vindication, *p.* 42. *His decent Regard to the Memory of Crown'd Heads, appears by another Improvement upon his Author, who having called the Murderers of King* Charles *great Villains*; Mr. Pillonniere *does ſo too in the Text, but thus extenuates the Fact in a Note: The Murder,* &c. A *Saying*, which would have highly become a genuine *Deſcendant* of thoſe *Papiſts*, who were then ſeen to *rejoice* and *triumph* at that *diſmal Execution*.

* A wonderful Piece of Wit! which could not but ſtrike his Fancy, who ſeems as great an Enemy to *Rapture* and *Fervency* in *Religious Exerciſes*, as his *M*——*r*. Perhaps *Lifting up the Eyes* may have as ill an Effect upon the Face, as *Kneeling has upon Cloaths*,

† Pag. 40. *The venerable Synod of* Dort, *the* Engliſh *Convocation, and the Kirk of* Scotland, &c. *ſtrive in vain; they muſt buckle to.*

‖ Pag. 45. Chillingworth *calls Confeſſions of Faith, a Gate inſtead of a Halter.*

See his Preface, Art. 29. *By this Craft we have our Living, ſaid the Zealots of the great* Diana *of the* Epheſians.

Pag. 47. *This Word* (Orthodoxy) *by the cruel Abuſe is made of it, ſignifies the Divinity of thoſe, who have the Gallows and the Pillory on their ſide.*

Pag. 59. *Dr.* Hales *calls Religion the Waiting-Maid of Ambition.*

REMARKS.

and therefore he kindly invites us to ſpare both. *See* Snape's Vind. *p.* 34.

† A very comprehenſive Abuſe! in which the three greateſt *Branches* of the *Reformation* are concern'd. They may all in time return him Thanks for his *Advice.*

‖ And what if *Chillingworth* has called *Confeſſions* of *Faith* a *Gate*, and Sir *Richard Steele* a *Halter?* I ſuppoſe they are no more the worſe for going under different Names, than Mr. *Pillonniere* is, who labours under the ſame Misfortune of being variouſly ſtyled a *Jeſuite*, *Deiſt*, *Socinian*, *Free-Thinker*, &c.

Steele gives a good Character of the *Engliſh* Biſhops in general. Mr. *Pillonniere* adds this Note, *It is eaſy to ſee that Mr.* Steele *uſes here a Figure familiar to Orators, who often take a Part for the Whole.* Dr. *Snape's* Vind. p. 33.

Mr. *Pillonniere* has thought fit to make Uſe of an Expreſſion in his Tranſlation borrowed from the Play of *Ombre*, which, to ſhew his Skill at that Game, he explains in a Note on purpoſe; tho' in his Narrative he complains of an Abbot for loving Cards.

ADDITION

ADDITION

OF

Mr. *PILLONNIERE.*

GIVE me Leave, upon the Account of a Paſſage ſo remarkable, and ſo worthy to be recommended to the Daughters of Memory, as is that which I have cited *Pag.* 17. to expreſs all the Horror, with which the Light and Inſtinct of Nature, and the Intereſt I have in the Honour of a Religion the moſt benign and moſt innocent that ever was, inſpire me with, againſt a Doctrine (one wou'd think) too black, and too much above the Power of a Creature, ſo feeble, and ſo inclined to Pity as Man is; and which wou'd make me believe without Difficulty * the *Hypoſtatick*

REMARKS.

* So that *Calvin* and the reſt (I add all but his Favourite *Socinians* and *Anabaptiſts*) were not only (according to Mr. *Pillonniere*'s Account) poſſeſſed with the Devil, but were very Devils incarnate: The Diabolical Spirit muſt have been in his Eſteem, as intimately united with them, as the Divine and Humane Nature were united in the Perſon of our Bleſſed Redeemer, to which Sacred Conjunction that Phraſe *Hypoſtatick Union* had been appropriated, till proſtituted by this impious Wretch to ſo vile a

Union (*a*) of the Evil Spirit with all thoſe who defend and preach it. One wou'd think, that the

(a) *You ſee Page* 44, *that the great Arch-Biſhop* Tillotſon, *and the incomparable* Chillingworth, *compare the Tribe of Scholaſtick Divines to that of Spiders, and the Syſtems of the one to the Webs of the other. We muſt ſay, to keep up the Compariſon, that the Terms, which Divines have framed to catch Heretiсks, and to bind them Hand and Foot, are that ſort of Glue, which Spiders, with much Agility and Diſpatch, wind about the Wings of every Enemy, who is bold enough to attack the Web, without being ſtrong enough to break it; after which, theſe Inſects ſuck its Blood at leiſure. The moſt learned Man in* Europe, *and one of the moſt worthy Eccleſiaſticks, that ever was in the Chriſtian Church (who* † *is mentioned,* p. 21, 22.) *has demonſtrated to the full Satisfaction of every Perſon, whom Prejudice has not beſotted, or who is not in the pay of the prevailing Errors; He has, I ſay, demonſtrated, that the School Terms, unknown to the firſt Ages of the Church, and of which we find only the Vowels and Conſonants ſeparated in the* New Teſtament, *are void of Senſe in themſelves; and that, what they would have them ſignify, equally contradicts the cleareſt Ideas of Reaſon, and the moſt expreſs Doctrine of Scripture. So that 'tis hoped the Readers will not be the Dupes of* Tartuffs, (Hypocrites) *who have the Art of making a Buckler of Religion; and of the* Cotins *in the Affair of Divinity, whoſe common Refuge is to ſay,*

* Qui mepriſe Cotin, n'eſtime point ſon Roi,
Et n'a, ſelon Cotin, ni Dieu, ni Foi, ni Loi.

He that deſpiſes Cotin, *eſteems not his King, and has not, according to* Cotin, *either God, or Faith or Law.*

REMARKS.

Purpoſe. With how much better Juſtice may we ſay, that the ſeemingly oppoſite Characters of a *Free-Thinker* and a *Jeſuite* meet together in him, who can ſtrike with ſuch a two-edged Weapon, as to wound at once both the Incarnation and Reformation? Dr. *Snape*'s *Vind.* p. 49.

† The Perſon meant is Dr. *Clarke.*

* Dr. *Snape* remarks, that *Pillonniere* himſelf better deſerves the Name of *Cotin*, than the *Clergy*, to whom he applies it. *Vind.* p. 33. Or perhaps it may more properly be ſaid to belong to his *P——n*: I am ſure too many *Dupes* and *Zealots* in the World make the ſame Application both of the *Name* and the *Verſes.*

ſad

ſad Remembrance of thoſe Floods of Tears and Blood this Doctrine has occaſioned, and of the barbarous Puniſhments, which it has ſanctified the Uſe of, ſince the fatal *Epocha* of its Birth, might long ſince have been more than ſufficient to have purged the Chriſtian World of it. However, we may judge what a fine Progreſs is made towards an Amendment, as well by this Epiſtle, as by this ſtrange Paſſage of the late Monſieur *Meaux*, who has not ſo much as condeſcended to have Recourſe to the Art of *Sophiſms*, to excuſe, or at leaſt to palliate the Horrors of this Church; ſince he finds a † full Juſtification of them in the Acts of our *Synods*, in the Writings and in the Conduct of our *Coryphees*.

Who wou'd not at the Sight of this Paſſage break forth in the Height of Indignation after *Arioſto* in his Hymn in Honour of Churchmen, *What a Sink of Cruelty are they, a ſort of Animals given up to Gluttony and Voraciouſneſs!*

* ——— *che i Preti*
Sono ſi ingorda e ſi crudel Canaglia. Sat. I.

And if among Chriſtians the *Socinians* and *Anabaptiſts* are the only Perſons that oppoſe this

REMARKS.

† See here the *Proteſtants* once more put upon the Level with the *Church* of *Rome*, and the *Horrors of that Church* are affirmed to be *fully juſtified* by the *moſt publick Practices of the former*.

* This Fragment of *Arioſto* is to give us a Specimen of thoſe Verſes, he tells us in his *Narrative*, he has in *petto* againſt the *Jeſuites*, (as he pretends) but one may eaſily foretell, if he meets with ſufficient Encouragement to publiſh them, that they will be found to carry a double Edge, as well as his other Performances, with the ſharpeſt ſtill turned upon his New Friends the *Clergy* of this Country.

damnable

damnable Doctrine (as Monſieur *Meaux* aſſures us; apparently, becauſe the Moderate Men make but a ſmall Number amongſt the other Sects, or paſs among them for People infected with the Leproſy of *Socinianiſm*) may we learn of them Moderation and Good-nature, and be taught by them to abjure a *Hereſy* contrary to Nature, incomparably worſe than all other Errors put together! May the Eyes of the World be opened at the ſight of that noble Teſtimony (*b*) which is given them! May the People return † at length from the Enchantment, which has been brought upon them by the Ignorance, or the juggling Tricks of their Falſe Teachers! And may they acknowledge, that theſe *Innocent Odious* Men, who have been ſo unjuſtly deprived

(b) *Archbiſhop* Tillotſon *likewiſe ſays of the* Socinians, *that of all Chriſtians, they are the Men, who ſhew the moſt Wiſdom and Moderation in the management of Controverſies.* See his Sermon on them.

REMARK.

† A very hearty Wiſh, that we may all turn *Socinians* and *Anabaptiſts!* but pray, *good Mr.* Pillonniere, why don't you eſpouſe the *Opinions* of theſe *innocent odious Men*, when you pronounce them, upon the Account of their holding thoſe Opinions, the *moſt worthy* to bear the *Character* of *Chriſtians*, and almoſt the only *Ornaments* of their *Profeſſion?* You ſeem to talk as a *perfect Neuter* in the Affair of *Chriſtianity*, and like a truly *diſintereſted Arbiter*, pronounce upon the different *Claims* of others in *Religion*, without putting in any of *your own*. "The *Socinians* and *Anabaptiſts* are indeed the beſt "ſort of Chriſtians, but for my Part I don't like their Opinions "neither: So that you muſt either belong to the worſe ſort of *Chriſtians*, or be no *Chriſtian* at all. *Utrum horum mavis accipe*, to anſwer you in your own *pedantick*, *trite* Way of Quotation.

of

of the Quality of Chriſtians, for Opinions which I don't eſpouſe, are the moſt worthy to bear it, and almoſt the only ones, who have not diſhonoured it!

Where is the Man who has the leaſt Sentiment of Humanity, that wou'd not fling the Goſpel into the Fire, as a Book the moſt pernicious that ever was, if it authorized or tolerated a Doctrine, which 'tis well known it reproves and condemns? Where is the Man, I ſay, who wou'd not preferr the Alcoran to the Goſpel; for this Reaſon, becauſe the Proofs of the Authenticalneſs of the latter cannot have a degree of Evidence, either equal or comparable to that which ſhews us, that this Doctrine is an Infringement of the moſt luminous Precepts of the grand Law of Nature, and a total Extinction of the deepeſt Sentiments, by which the Author of our Being continually publiſhes it in our Hearts. (*a*)

(a) *Reaſon and the Goſpel are not leſs plain in condemning the Sentences of Excommunication and Damnation, which Divines mutually ring in one another's Ears; who after the Example of the Mad-man in the Proverbs,* Play with Fire-Brands and Death, *and ſay* Are we not in Sport? *This fooliſh and preſumptuous Temerity naturally hardens the Heart like Braſs againſt thoſe, who are judged Hated of God, and gives an Air of Piety to Mortal Hatred, when exerciſed againſt thoſe who are generally leſs Vicious then thoſe who are their Judges, and conſequently more deſerving the Love both of God and Man. Nay more, 'tis this Temerity that firſt hatched the Doctrine of Perſecution, and nothing leſs than a Miracle can ſeparate the one from the other in Practice: So that they deſerve not to be diſtinguiſhed apart. The Authority which Churchmen uſurp in all Places, is the Source of all*

* With

* With much more Right ought the ſecular Arm, which bears the Sword, to arm itſelf againſt the Favourers of this Doctrine, which has been, and ſtill is the Mother of ſo many Crimes; not to exterminate the Ignorant or Miſtaken, but to puniſh and check the Evil-Doers. At leaſt, Princes are obliged by all that is Sacred, not only themſelves to reſpect, but alſo to defend from all Inſult, the Sanctuary of the Conſcience of their Subjects; when they do not make the

this Evil; upon which Account, good Men cannot too much proteſt againſt, nor too much † *anathematize it.*

REMARKS.

* That this is no unreaſonable Suppoſition, and that Mr. *Pillonniere* himſelf, with all his pretended Abhorrence of Perſecution, cou'd, upon occaſion, breathe as much Fury and Vengeance againſt thoſe who were not of his Opinions; and call as loudly upon the Civil Magiſtrate to aſſiſt him in ſilencing and ſuppreſſing them; muſt appear, I think, to any one, that conſiders the Paſſage, *With much more*, &c. He that can open himſelf ſo far already, and by ſo broad a hint uſe his beſt Endeavours to ſpirit up the Civil Powers againſt the Aſſerters of their own Right, even whilſt the Laws are againſt him, and whilſt he is pleading with a furious and ungovernable Rage in Defence of Moderation; what would he not do with Authority on his ſide? *Vind.* p. 16, 17.

† This is a very *modeſt* and *remarkable Annotation*: As if his *Confidence* were not plain enough in his own *Text*. But to paſs by his uſual *Civilities* to all *Churchmen* in general, which he diſpenſes here in great Abundance: How comes it, that the *ſame Man*, who in the beginning of the *Paragraph* aſſerts both *Reaſon* and the *Goſpel* to be ſo very plain in condemning *Sentences* of *Excommunication*, ſhould yet in the Concluſion plead ſtrongly for *Proteſtations* and *Anathematizations*? See the blind *Partiality* of Humane Nature! This *profeſs'd Enemy* of *Perſecution*, and all Approaches to it, as *Church Deciſions*, *Articles*, *Synods*, and *Aſſemblies*, is as *Furious*, as *Hairbrained*, as *Bigotted* in oppoſing them, as others can poſſibly be, either in the Defence, or Practice of them. Obſerve how he goes on in the next Paragraph, and take Dr. *Snape*'s *Remark* along with you.

Laws

Laws a Pretence to disturb the Peace of Society, or trouble the Consciences of others. Long enough, and too long have Princes been made the shameful *Instruments* of the *Rage* and *Passions* of a *Brood* of *Ambitious* and *Hair-brained Sophists*, disguised like *Ministers* of the *Gospel*. Experience alone might have convinced Princes of the Falshood of that Maxim: That to deprive them of the Right of the Sword against the Erroneous, was to enervate, and, as it were, cripple the Publick Power; since on the contrary, a Toleration has always made their States flourish, and caused themselves to reign in the Hearts of their Subjects; and that none ever lent their Hands to *Ecclesiastical Tyranny*, who were not in the end treated as Vassals, trodden under foot in their turn, and often upon the least Opposition cast down from their Thrones.

Let us bless Heaven for the inestimable Happiness we have of living in a *Fortunate Isle*, which is undoubtedly a *Country* of the most *Light*, because of the most *Liberty* in the World! 'tis true, that the *Ecclesiastick Power*, pricked forward probably by the sad Remembrance of its Losses, pushes on its *Conquests* here with as much Vigour, as any where else in the World. * But, Thanks to God, those who govern, are more sensible than else-

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REMARK.

* If all this is true, what Need has the Government of your *scurrilous* and *unseasonable Cautions?* If the *Ecclesiastical Power* be kept within Bounds; why all this *Clamour* about *Tyranny* and *Persecution?* To what Purpose are those *malicious Insinuations*, or rather *bold Assertions*, that the *People* are *enslaved and blind-folded*;

where, of the Danger there is in ſuffering it to recover its Liberty, and of the Neceſſity of keeping it within its due Bounds. Care is taken here to pinch the Lips of the *Orthodox Vicious*, or to pair their Claws, that I may come nearer to the Idea of a fine (*a*) *Genius*, who very agreeably compares them in this their State of Impotence, and good Inclination, to thoſe Dragons, and other Groteſque Figures, which are ſometimes ſeen in the Frontiſpiece and Corners of Antique Buildings. *You wou'd ſay, they groaned under a Burden, tho' they bear nothing, and that they were juſt devouring the Paſſengers, to whom they ſerve only as Matters of Ridicule.* (b)

* As for us Refugees, who have furniſh'd our Contingent to the Good Humour of the *Engliſh*, (*c*) and have put the Dagger into the Hand of the Church of *Rome*; I ſtick not to pronounce (and wiſe Men will not gainſay it) that we deſerve to be looked upon by all the World, as

(a) *Earl of* Shaftsbury.

(b) *Eſſay on the Freedom of Wit and Humour*, Page penult.

(c) *See Earl of* Shaftsbury's *Letter upon Enthuſiaſm*, &c. *The Epiſtle to the Pope*, &c.

REMARKS.

are *the Bubbles* and *Prey* of the *Clergy?* Or thoſe *Hypocritical Wiſhes* and *Prayers*, that *they may recover their Sight*, and *caſt off* the *Enchantment they lie under, by the Ignorance, or juggling Tricks of their falſe Teachers?*

* This Paragraph is wholly an *Addreſs* to the *Refugees*, who are taxed with the ſame *Perſecuting Spirit* they fled from. Mr. *Pillonniere* reckons himſelf among them, and much Happineſs may they have with ſo *worthy* a *Member*.

the *Gabaonites*; if, being zealous for Reſiſtance to Tyranny in the State, we perſiſt to be Ardent for Paſſive Obedience in the Church; and if being ſworn Enemies to the † *Non-forbearance* of the *Romiſh Church*, the *High Church*, the *Nonjurors*, the *Lutherans*, *&c.* we perſiſt in a *Non-forbearance* full of *Poiſon* and *Rancor*, with reſpect to the *Arminians*, *Arians*, *Socinians*, *Quakers*, and others. I add, that we are unworthy of the *Aſylum* we have found againſt the *Rages* of the *Romiſh Church*, and of the Civil and Eccleſiaſtical Liberty we enjoy under the *beſt* of *Kings*, and *mildeſt* of *Governments*; * if we do not with all our *Strength*, as well *Vivâ Voce*, as by *Writing*, diſavow the *Proceedings* of our *Synods*, which are as *ſcandalous*, as *ridiculous*; and the *Catholick Spirit* of the *Angels* of our *Calviniſtical School*. Who knows in the mean while, but our *Cyclops*'s

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REMARKS.

† The *French* Word is *Intolerance*, and is intended to ſignify the Refuſal of *Toleration*, which grand Privilege, it ſeems, the *Romiſh Church*, the *High-Church*, the *Nonjurors*, the *Lutherans*, *&c.* the *Arminians*, *Arians*, *Socinians*, *Quakers*, and others, have an equal Right to; and *'tis a Hereſy contrary to Nature, and incomparably worſe than all other Errors put together, to refuſe it to any of them.* Never was ſuch a different and oppoſite Company packt together before. Surely he don't think them, as the Fellow did Lord *Thomond*'s Cocks, to be all of a ſide.

* What an immenſe *Penance* is here to be done by his *poor Countrymen*. I hope he has not always been ſuch a *rigid Confeſſor*. What follows, is ſuch a Medley of *Proſe* and *Poetical Expreſſion*, that 'tis hard to reach his Meaning. He ſmells ſome Miſchief a hatching, *ſhatter'd Thunderbolts may be patched up*, and he is diſmally afraid (*alias* heartily wiſhes) that the *Reformation* will be tranſformed into a *Vatican*.

may be hard at work here in patching up the ſhattered Thunderbolts of the firſt; and if our Infatuation in Favour of the ſecond, wou'd ever ſuffer us to ſee, or our Phariſaiſm to confeſs, they are only building a *Babel* or a *Vatican* upon the firſt Stones of the Reformation.

I will add no more but one Word for Meſſieurs of the Church of *Rome*, with regard to this famous Book, which they look upon with Complacency, and that juſtly, as the Gag of the *Lutherans* and *Calviniſts*; I add, of all other Sectaries, who, like theſe laſt, are guilty of more groſs Prevarications than thoſe with which we all in common reproach the Church of *Rome*. But this ſolemn Epiſtle to the Pope, which came from the fineſt * *Pen* in *England*, ſhews the *Roman Catholicks* how great a *Superiority* we are ſenſible of, ſince we have the *Juſtice* and the *noble Daring*, even to improve upon the ſcandalous *Chronicle* of the Biſhop of *Meaux*, who unluckily ſhews himſelf as feeble in his Defence, as *Invincible in his Attacks*. A ſort of Fatality among Writers of Controverſy. In ſhort, by expoſing *Proteſtant Popery* to the Deriſion and Indignation of the Multitude, the Biſhop of *Meaux*, far from ſhaking the Foundations of

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REMARK.

* Whatever Pen it came from in *England*, I'm ſure the Tranſlation may be ſaid to come from the *fouleſt Pen* in *France*, if *Scurrility*, *Burleſque*, and *Ribaldry* can give it any Title to that Name. This is not a groundleſs Accuſation, as will appear to any one, who will take the Pains to compare the Original and that together.

our

our Reformation, does but ſhew us the Neceſſity of rectifying and perfecting the Plan of it; and of deſerving thereby the Thanks of thoſe among us, who are at work to eſtabliſh the Chriſtian and Proteſtant Religion, on the *Ruins of the former.* Let the Church of *Rome* then vaunt itſelf, as much as it pleaſes, of its Repriſals upon the *Luthers*, the *Calvins*, the *Gomars*, the *Jurieux &c.* the Fathers of *Dordrecht*, of *Augsburg*, of *Charenton*, of *Privas*, of *Gap*, of *Tonneins*, *&c.* Let her know, that their Conduct is the great Subject of our *Tears*, as well as the too juſt Occaſion of her *Triumphs.* And that we dare not determine, whether the Reformation has received more Good or Harm from their doughty Acts.

The *Eraſmus*'s, the *Grotius*'s, *&c.* the *Hales*, the *Chillingworths*, the *Taylors*, the *Tillotſons*, the *Burnets*, the *Fleethoods*, the *Hoadleys*, the *Clarkes*, *&c.* the *Bayles*, the *Le Clercs*, &c. the *Turretins*, the *Werenfels*, the *Barbeyracs*, the *Oſtervalds*, and the Proteſtants of their Stamp, are the only ones, who deſerve the Name of ſuch, and are an Honour to it; and the only ones who give no Handle to the Church to *Rome*, which would not be able to ſtand before them, were it not for the * *extreme*

REMARK.

* Scarce twice ſo many as would have ſaved *Sodom*, from *Luther*'s Time to this Day. If Proteſtants can tamely acquieſce under ſuch an Accuſation, from ſuch a Hand, Popery will indeed have Occaſion to triumph. If ſuch a Slanderer is to be eſteemed our Friend; the Pope, and his College of Cardinals can ſcarce be reputed Enemies. Snape's *Vind. p.* 52.

Smallneſs

Smallneſs of their Number. May God increaſe them, and open the Eyes of the People, who have been in all Times, and are yet to this Day, in all Places, more or leſs, the *Bubbles* and *Prey* of the Clergy.

THE BISHOP OF *BANGOR*'s PRESERVATIVE.

Done from the

ENGLISH,

WITH HIS

APPROBATION.

BY

Mr. De La Pillonniere, *lately a* Jeſuite, *and* Prieſt *of the Church of* Rome.

THE PREFACE OF THE TRANSLATOR.

THE Perſonal Relations I have the Honour of having to the Author, would lay me under a very hard Law, if while I enrich our Language with his Book, I ſhou'd not be permitted to join my Applauſes to thoſe of the Publick; and to ſay on this Occaſion Things capable of convincing the World of the Solidity of my Change, and to make the Motives of it eſteem'd by enlighten'd and judicious Perſons. An ingenious and free Nation has already given ſuch a Welcome to this Book, as it has not given to any other this long Time. And when I ſhall ſay, that one may ſee reign thro' it from one End to the other, a

diſintereſted Zeal for the Publick Good; an Elevation of Spirit above vulgar Prejudices; an Antipathy for the Spirit of Party; the Spirit of Wiſdom and Moderation; an Uprightneſs and Candour of Soul; a Solidity of Judgment, by which the Author has taken in Religion the juſt Medium between the ſlaviſh Manner of Thinking, proper to Popery; and that falſe Liberty of Thinking, uſual among ſtrong Genius's; and which in Politicks has directed him to Principles ſanctified by Natural Religion, Friends to Revealed Religion, and upon which depends all the Happineſs of Civil Society: Yet once more, when I ſhall ſay all this, I ſhall ſtill keep the Buſineſs of a Tranſlator; and only render that in *French*, which has been ſaid over and over in *Engliſh*. What will they ſay of our Nation, if there is nobody among us who knows all the Merit of ſo diſtinguiſh'd a Work; at leaſt one Churchman as ſenſible of the great Service done Chriſtianity, and I dare to ſay, Mankind, as the clear-ſighted (*a*) Layman (whoever he be) who appears ſo full of Acknowledgments of it, and ſo edify'd with it? 'Tis true, that Liberty begins to beſtir itſelf in *France* under the Auſpices of a Prince, who has too much Wit and Knowledge to be a Bigot. Knowing Men are there in great Numbers, and the Mitre there darts forth Sparks of the *Engliſh* Spirit. But, what a Diſtance is it from the

(a) *See the Layman's Letter to the Biſhop of* Bangor, *on the Occaſion of his Book.*

palpable

palpable Darkneſs of Popery to the precious Lights of Chriſtianity, humanized and made ſociable by Toleration, purified by Reaſon, and embelliſh'd by the Love of Liberty; ſuch as that about which you find ſuch grave Leſſons in this Book. One might have expected better Things from that vaſt Multitude, which is come to ſeek Liberty and Toleration in other Climates. The Motive of their Flight, as well as their declared Zeal for the Houſe of *Hanover*, and for the Principles of the Revolution (which this Author cauſes to triumph) might give us juſt Grounds to hope, that his Ideas of Proteſtantiſm (which he eſtabliſhes alſo in a manner not to be refuted) will be generally reliſhed among them. But, this is our Misfortune: The Prejudices of Religion, that is to ſay, the moſt inſinuating and moſt pernicious of all, are the firſt who take Poſſeſſion of our Hearts, and the laſt we dare to get rid of: How rarely have we the Courage to do it! And it's too common to ſee People ſtiff againſt Tyranny in the State, who preach and practiſe Paſſive-Obedience in the Church; and who nevertheleſs think it perhaps very ſtrange, if one ſhould diſpute their being Proteſtants. I dare not then promiſe myſelf, that this ſo uſeful a Preſent, which I make my Nation, will be ſo well received by it, as it has been by the ſound Party of the *Engliſh* Nation. But, however it be, I ſhall have made honourable amends to this Book, for all thoſe, who (be it Cowardice and Littleneſs of Soul;

be it Tenderneſs and Reverence for the Opinions of their Cradle and Country; be it a ridiculous Infatuation in behalf of Authority and particular Perſons, or a ſervile Fear of the Anger and Anathema's of their Paſtors; be it Phariſaiſm, Pride, Intereſt, a Popiſh Spirit) will not reliſh it at all, or will not reliſh it but in Part. I ſhall return Glory to thoſe Principles, to which the Love of Truth, bleſt by Providence, conducted me a little after my departure from *France*; and to which I ſhall always keep myſelf attached with Conſtancy, and deſpiſe the Clamours of (*a*) *Eccleſiaſtical Factions*, who rend and deſtroy the Proteſtant Church. I will ſay to the eternal Honour of theſe Principles, that they are for every Man who leaves the Church of *Rome*, with a firm Reſolution to uſe his Eyes, they are, I ſay, the only Path between the two Precipices of *Fanaticiſm* and *Deiſm*; that for my particular, without theſe Principles, I ſhould be tempted with Mr. *Bayle*, to make that Wiſh ſo ignominious (I don't ſay to Chriſtianity, but) to Chriſtians, (and above all to their Guides) with which he finiſhes one of his (*b*) *Philippics*.

(a) *The Jacobite Church is one of them. 'Tis a Church, calling itſelf Catholick, newly come from under Ground, in order to take Part in the Fray, and to let fly at all the reſt.*

(b) *See a little Piece of Mr.* Bayle, *where after having inveighed with an Eloquence equal to that of the* Roman Orator *againſt the* Spirit of Popery, *and the* Converters of *France*; *he ſays*, " *I can ſcarce forbear in the Tranſports of my Indignation at the Sight of the ſad State, to which you have brought*

In

In fine, I will ſay, that even at this very time I ſhould have been aſhamed and repented almoſt of having paſſed the Sea, to come in ſearch of a Chriſtianity among Proteſtants, *a little leſs corrupted*, but *Savage*, and *far more Ruinous*, by the impoſſibility of reconciling the Abjuration of Infallibility in Words and Speculation, with the Uſurpation of all the Privileges of Infallibility in Effect and Practice; or to ſay all in one Word, *Popery* imperfect and diſguiſed. 'Tis the Glory of the Author, and of all, who think like him, to offer to Upright Souls, who have quitted and riſqued all for the Love of Truth, thoſe

" *the Quality of a* Chriſtian, *following the Example of* Aver-
" roes, *who cries out*, Let my Soul be with that of the Philo-
" ſophers, ſince Chriſtians worſhip what they eat. *And I add*,
" Since they eat one another. *Again in another Place*, " *I wiſh*
" *you won'd but hearken to thoſe who have no other Religion, but that*
" *of* Natura lEquity. *They look upon your Conduct, as an Argu-*
" *ment not to be refuted. And when they caſt their Views backward,*
" *and conſider the* Ravages *and* bloody Violences, *which* your
" Catholick Religion *has committed during ſix or ſeven hundred*
" *Years throughout the whole World; they cannot forbear ſaying,*
" *that GOD is too eſſentially Good, to be the* Author *of a Thing ſo*
" *pernicious as* Poſitive Religions; *that he has revealed nothing*
" *to* Man, *but* Natural Right; *but that* Spirits, *who are Enemies to*
" *our Repoſe, came in the Night, and ſowed Tares in the Field of* Na-
" tural Religion, *by the Eſtabliſhment of certain* particular Kinds
" of Worſhip, *which they well knew would be the Eternal Seed of*
" Wars, Maſſacres, *and* Rapines. *Theſe Blaſphemies fill the Con-*
" *ſcience with Horror. But your* Church *muſt anſwer for them be-*
" *fore* GOD, *ſince 'tis her* Spirit, *her* Maxims, *and her* Con-
" duct, *which excites them in the Minds of theſe People.*

Would to GOD, I could ſay, the Proteſtant Church *gave no Occaſion to theſe* Triumphs *of* Deiſm! (*as they are called by Mr.* Bayle.)

Principles,

Principles, which comfort them, and a Spectacle grand enough to make them amends: Popery, by way of Eminence, painted under the most terrible appearance it can possibly put on; Protestant Popery unmasqued and confounded; the Publick Liberty established upon Foundations immoveable; Tyranny and *Ecclesiastical Machiavelism* disconcerted; Toleration Victorious; Christianity proposed in all its Sweetness and Simplicity; and purged of its enormous Pretensions, *August Absurdities*, and *Evil-doing*; and often *cruel Charity* of too many of her Ministers. These are the Objects, which all Persons who think, will find in this Book; which disarms Incredulity, which repairs the Honour of the Protestant Church, and makes the Church of *Rome* perceive, that there are yet among our Clergy, *some* who have no Remains of her *Spirit*.

FINIS.